

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL, FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 2.

CHATTANOOGA, TENN., SATURDAY, MARCH 24, 1900.

No. 17.

MAKE YOUR MARK.

(David Barker.)

In the quarries should you toll,
Make your mark;
Do you delve upon the soil,
Make your mark;
In whatever place you go,
In whatever place you stand,
Moving swift or moving slow,
With a firm and honest hand,
Make your mark.

Should opponents hedge your way,
Make your mark;
Work by night or work by day,
Make your mark;
Struggle manfully and well,
Let no obstacles oppose;
None, right-shouldered, ever fell
By the weapons of his foes;
Make your mark.

What though born a peasant's son;
Make your mark;
Good by poor men can be done;
Make your mark;
Peasants' garbs may warm the cold,
Peasants' words may calm a fear;
Better far than hoarding gold
Is the drying of a tear;
Make your mark.

Life is fleeting as a shade;
Make your mark;
Marks of some kind must be made;
Make your mark;
Make it while the arm is strong,
In the golden hours of youth;
Never, never, make it wrong;
Make it with the stamp of truth;
Make your mark.

History of the Southern States Mission.

(Continued from page 122.)

As soon as possible Elders Wells and Hess dressed themselves and walked out on the porch. Elder Wells inquired what was the meaning of this, and was informed, "You'll — soon find out." He tried to reason with them, but they said, "we have heard enough of your — Mormon clack!" They said they wanted to see all of the elders together and have a talk, but said they did not intend to harm them. The Elders accompanied them to within about 150 yards of the house, where Elders Dalley and Miner were stopping. Here a part remained and guarded Elder Hess while the remainder with Elder Wells went up to the house. The family was aroused just as they were taking the Elders away, when Sister Bryant, who was never known to sing before, began singing in a clear beautiful tone, "Jesus is Able Our Brethren to Save." The Elders were marched down the road about one mile when a halt was called on a bridge. A hasty consultation was held and the Elders were informed that the court had decided to give them five lashes each.

Elder Miner said he would take all, when Elder Wells spoke up and said, "no, you don't!" Elder Hess reminded the mob of their promise not to injure them. The reply was "the court has so decided and you must take it." Then one after another each of the Elders received unflinchingly five stripes. The lash consisted of a twice doubled rope weilded with hands of one of the strongest men. After receiving notice to leave the county within twenty-four hours, the Elders were dismissed. The next day they left for Greenville. As soon as information of the above whipping was received at Chattanooga, Pres. Kimball wrote to Governor Culberson, appealing to him for protection for the Elders; asking him to bring the lawless offenders to justice. The governor replied that the laws would be enforced and the guilty punished. It was hoped that the great state of Texas would vindicate her honor, and show the world that within her borders there is perfect religious freedom.

Sixteen Elders arrived while about that number we released to return home, having finished a good work.

Jos. W. Musser was called to the Chattanooga office to succeed A. S. Campbell, released. A circular letter replete with good advice and timely instructions was written by Pres. Kimball and mailed to each Elder in the Mission. This letter was intended to strengthen and stimulate the Elders to greater efforts. The work of holding meetings and distributing literature was vigorously prosecuted. General good health prevailed throughout the Mission and the month of March closed, much good having been done.

(To be Continued.)

THE PATHWAY TO PERFECTION.

By ELDER R. W. SMITH.

"Be ye therefore perfect even as your Father which is in Heaven is perfect. Matt. 5-48."

According to the scriptures the final destiny of man, as intended by his Creator, is perfection. In support of this claim numerous passages of scripture might be cited, which if properly interpreted, would establish the fact firmly upon the minds of every honest believer in holy writ.

However, it is not my intention to enter into any controversy upon this point, as is generally conceded by all who have made a careful study of the scriptures.

But what I shall endeavor to set forth

in this article is a brief description of the pathway which leads to perfection, according to a biblical standpoint.

Our beloved Savior upon one occasion while counseling with his disciples, uttered the following injunction: "Be ye therefore perfect, even as your Father which is in Heaven is perfect." (Matt. 5-48.)

Through the justice and mercy of God our eternal Father, and the death and suffering of His Son, Jesus Christ, man has been alleviated from any and all responsibility which may have rested upon him in consequence of the transgression of our ancient sire, Adam. Moreover, he has been surrounded with every comfort and convenience requisite for the development of his being, both physical and spiritual; has had portrayed before his mind the glorious heights to be attained by strict obedience to all laws and requirements of the Father governing his temporal existence (at the same time being warned of the terrible consequence of his disobedience to the same); has had bestowed upon him a free agency to act according to his likes and dislikes, and after having been surrounded with every safeguard against the attacks of the evil one, inasmuch as he would avail himself of extended privileges, he is commanded to become perfect.

Jesus Christ, the Only Begotten of the Father, the mediator between God and men, through whom we have hope in a life beyond the grave, is the one who came to earth to execute the decrees of the Almighty by offering his life as a ransom for the sins of the world and mapping out a course, which by following the sons of men might gain eternal life in the presence of God from whence they came.

He marked the path and lead the way and every point defines,
To light and life and endless day where
God's full presence shines.

Now this path which Jesus marked, which he describes as being very straight and narrow, is not an obscure byway, incomprehensible to the mind and invisible to the eye of man, as some would have you believe; but on the other hand as the prophet Isaiah has described it, it is an highway which the unclean shall not pass over, but which is so plain that the wayfaring man, though a fool, need not err therein. (Isa. 35-8.)

It is a well known, though a deplorable fact, however, that the simple description which Jesus and his apostles gave us of this pathway (which by the way, is nothing more nor less than the gospel of Jesus Christ), has been so perverted and changed since the apostolic age that the course, or I should say, the

courses, for they are numerous, which are now being followed by the masses of the people called Christians, have scarcely any resemblance to the original one. The result is only too plainly visible—strife, envying, confusion, discord and disunion on every hand, instead of that peace, love and harmony which should exist as the true fruits of Christianity.

With these facts staring us in the face then, we can see the necessity of becoming thoroughly acquainted with the truth respecting this generally unfrequented path, in order that we may conform our lives thereto and thus reap the promised reward. Yea, it is a duty incumbent upon every son and daughter of Adam to make a thorough personal investigation of this matter inasmuch as they value their souls.

And not only is it necessary that the candidate for eternal life shall become thoroughly familiar with every detail connected with this course which has been outlined by our Lord and Savior, but after having done so it is obligatory upon him that he shall comply with every requirement contained therein with most undeviating exactness.

To those who are in the dark as to a personal knowledge respecting this particular pathway and its significance to them, and who are desirous of serving God in spirit and in truth, the question now arises where shall I begin? Show me the starting point that I also may establish myself in the confidence of my Father in Heaven, by rendering obedience to His will and thus gain favor in His sight.

It is to this class of earnest truth-seekers that I wish to direct a few remarks in answer to their queries; with the hope that my words may in some degree at least accomplish the purpose for which they are written.

Should you approach some of our world's preachers of righteousness in this day and time with this important question: which is the road that leads to the throne of the Majesty on High? they would answer you that there are many roads and you have only to make your selection of the one that suits your fancy and follow it for they all lead to the same place—Heaven. For, he argues, can't you understand that if a person wishes to go to the city of Washington, the capital of this nation, that he can take the road that leads to the north or to the east, as the case may be, and sooner or later arrive at that city? Just so it is, he reasons, with regard to the roads leading to Heaven.

But this argument, you will observe, is as unreasonable as it is unscriptural, and there is no more comparison to be drawn between the above than there is between the cerebellum and the Sierra Nevada.

Nothing could be plainer or more comprehensible to the understanding of man than the Bible is upon the fact that there And he who would teach you differently is either himself greatly deceived, or else is but one road that leads to Heaven. he is willfully attempting to lead you astray. Let us be careful in our investigation not to start with an error, for if we do it is sure to lead us astray. Let us lay a good foundation as we proceed. There are two roads mentioned in the scriptures—a broad road that leads to destruction and a straight and narrow one that leads to eternal life. So then there is but one course for us to pursue if we would reap the reward promised to the faithful in Jesus Christ.

It is information then leading to a perfect understanding of this particular course that we are seeking for. Let us accept the advice of the prophet Isaiah then and go to the law and the testimony to seek enlightenment upon this all important question.

The proper place to begin is at the beginning therefore we will commence with Mark, first chapter. "The beginning of the gospel of Jesus Christ the Son of God." The voice of one crying in the wilderness prepare ye the way of the Lord, make his paths straight John did baptize in the wilderness and

preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea and they of Jerusalem and were all baptised of him in the river Jordan, confessing their sins. And John * * * preached saying there cometh one mightier than I after me the latchet of whose shoes I am not worthy to stoop down and unloose, I indeed have baptised you with water, but he shall baptise you with the Holy Ghost. * * * Now after that John was put in prison Jesus came into Galilee preaching the gospel of the kingdom of God and saying the time is fulfilled and the kingdom of God is at hand; repent ye and believe the gospel."

Here we have discovered the first important point leading to a judicious examination of the subject in hand: the beginning of the gospel of Jesus Christ. We learn here the manner in which and by whom it was introduced, also the teachings and practices of those who introduced it: belief in the gospel repentance of sin; baptism for the remission of sins, and a promise of the Holy Ghost.

Let us take particular note of these principles in passing that we may be able to contrast them later on with the teachings of the apostles of Jesus after His ascension.

After His resurrection and just prior to His ascension Jesus commanded His disciples to tarry at the city of Jerusalem until they were endowed with power from on high (Luke 24-49), which was to fully authorize and qualify them to carry to completion the work which He had begun.

They tarried in obedience to this command and as we read in the second chapter of the Acts of the Apostles, they were all of one accord in one place upon the day of Pentecost when the promise of the Father, which is the Holy Ghost, was received; and according to the promise of Jesus this gift enabled them to prophesy and speak in tongues, which they began doing immediately upon receiving it. We understand that there were in Jerusalem at that time devout men out of every nation under heaven, and upon hearing the news of this strange occurrence a great many of them rushed to the place where the apostles were assembled and upon their arrival they were dumbfounded "because that every man heard them (the apostles) speak in his own language," they knowing that the Apostles were all Galileans.

Their curiosity was aroused immediately and they began questioning among themselves what it could be that enabled these Galileans to speak the languages of the day.

The apostle Peter stood up with the eleven and explained to them what the power was, referring them to a prophecy of Joel for evidence. He continued to reason with the multitude from the scriptures until he proved to a great number of them that Jesus whom they had lately crucified, believing him to be an impostor, was actually the Christ, the Savior of the world.

No sooner did this conviction take hold upon the minds of these people than they cried aloud simultaneously: "Men and brethren what shall we do?" (Acts 2-37). Now kind reader we have arrived at a point in the history of the gospel where a great multitude of people are asking the very question to which we are seeking an answer. And let me appeal to you my brother and my sister to mark well this particular scripture, for upon this very point hinges the whole object of our research. Peter, an apostle of Jesus Christ, while speaking under the influence of the Holy Ghost, makes answer to the question in the following language: "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost. Can we understand this? Oh, yes: you say, "that looks plain enough." "Can we rely upon it?" We certainly can if the scriptures can be relied upon.

"Does this apply to me," you ask? Yes this applies to everyone who knocks at the door of salvation. What is re-

quired to save one is required to save another, for God is no respecter of persons. If you are saved you will be saved by obedience to Christ's laws and these are and ever have been invariably the laws of adoption unto all those who would become initiated into the fold of Christ.

But to establish the fact beyond the possibility of a doubt, read carefully the next verse (39), "For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call." Are you being called to obey the gospel? Then know assuredly that this applies directly to you.

Now these principles taught by Peter agree exactly, you will notice, with those taught by John the Baptist and Jesus Christ at the beginning. Belief in the gospel, or a crucified and risen Redeemer as preached by Peter, repentance of sin; baptism for the remission of sins, and a promise of the Holy Ghost.

Could anything be plainer? But let us make assurances doubly sure. Read the eighth chapter of Acts and notice the practice of Phillip, Peter and John. And again examine the nineteenth chapter of the same book and observe the teaching and practice of the apostles to the gentiles. You will discover in both instances that the principles taught and the ordinances administered are identical. But is this all that is expected? Oh, no, my friend, you have just simply started—you have found the door, that is all. These are the stepping stones to the gospel. But remember it is absolute conformity to the first, or lower, ordinances of the gospel, that leads the mind of man onward and upward to an understanding of the higher laws of God.

"Now," you ask, "how shall I go on to perfection." Let the apostle Peter answer that question for you also, by adding "to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that you shall neither be barren or unfruitful in the knowledge of our Lord taking the advice of Jesus and "all things whatsoever ye would that men should do to you do ye even so them, for this is the law and the prophets." (Matt. vii.12.) And finally, let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man. (Eccles. xii.13.)

A circular is said to have been issued to Methodist bishops calling upon them to arrange for a week of prayer, because the membership of that church is less than it was two years ago. Can it be supposed that the Supreme Power has any special interest in the membership of the body to which these "bishops" belong? Methodism has spacious churches, high salaried preachers, fine organs and expert players and singers. Why is the membership falling off? Search the scriptures for an answer. Something is said therein of a worship that is "vain" owing to the class of doctrines set forth.—Deseret News.

Weep not that the world changes; did it keep
A stable, changeless state, 'twere cause
indeed for grief. —Bryant.

"Don't believe all the evil things you hear about yourself."
"When a man tires of himself his case is hopeless."

The Spirit itself beareth witness of our spirit, that we are the children of God.—Rom. 8.

It is certain my conviction gains infinitely the moment another soul will believe in it.—Novalis.

THE DARK AGES.

By A. ARROWSMITH.

(Continued From Page 126.)

The FOURTEENTH CENTURY opened with the Saracens still troubling Europe with their warlike incursions in Spain. They held the kingdoms of Granada, Murcia and the province of Andalusia against the Christians, and withstood successfully many sieges. They were aided in their operations by the Princes of Africa. Morocco being a strong center, sent many Moors into Spain, and it was a question for some time whether the Moors or Christians would come out victorious in this decimating warfare.

Tamerlane, a renowned warrior, who lusted after power and empire, placing himself at the head of vast armies of Turks and Tartars, swept through the east, almost destroying all semblance of Christianity in that section of the world. We must not forget that the Greek Christian church had been flourishing in the east, while the Roman church had also made great strides in the west. But when Tamerlane's hordes swept through the land, they had no respect for person or religion, but drove alike the Greek and the Saracen, subduing the whole east and threatening Europe. He caused many Christians to apostatize, and considered it part of his mission to exterminate them.

In connection with these disturbances in the east, the civil and ecclesiastical powers in the west were at warfare. Emperors banded vast armies, which met in combat with the armies of the Pope, and thus the world was in continuous turmoil.

Pope Boniface, the III, at this time published a Bull, stating that Jesus Christ had granted a two-fold power to His church, or in other words, the spiritual and temporal strength of a theocratic government was vested in the Roman church; that Christ had subjected the whole human race to the authority of the Pontiff, and that whoever dared to disbelieve it, were to be deemed heretics, and stood excluded from all possibility of salvation.

To understand the disunion of the times and the supreme arrogance of some of the Pontiffs, I will name a few incidents relevant to the occasion. Pope John, the XXII, took the papal chair in the year 1316, but was deposed by Lewis of Bavaria in 1328. Nicholas, the V, was made pope, but was fearful of the responsibility, and voluntarily abdicated in favor of John, in the year 1330. John held the chair four years, when he died, worth, it is said, 25,000,000 florins, in specie, plate, jewelry, crowns and mitres, which he had squeezed from the people and the inferior clergy, during his pontificate of four years. The above amount, representing over \$12,000,000, was a vast sum in that age of poverty. At the death of Pope Gregory, the XI, Urban the VI, was elected, and he proved so very arrogant and presumptuous that he brought himself into disfavor with the cardinals. They elected Clement, the VII, to succeed him, which caused a split and disunion, which has not been entirely bridged over to this day. It is still a matter of doubt which faction held the right of office. For a space of fifty years there were two, and sometimes three heads to the church, which brought division, dissension, trouble, bloodshed, strife and war. The church was united in believing in the authority of the Vicar of God, and that eternal salvation could be obtained only through this authority. They, therefore, were much concerned as to who should be their Pontiff, as they desired eternal life and were consequently overwhelmed with

doubt, and plunged in the deepest distress of mind concerning these intestine troubles.

Pope John, the XXII, loudly denounced the Franciscans as heretics, for believing that Christ and His apostles were poor, and had no personal property. They were accordingly tortured, burnt and put to death by the inquisitors, receiving the treatment of other heretics. We can readily understand how John, living in luxury and splendor, in beautiful raiment and arrogant power, would despise the poor, macerated, fanatical mendicant, who sought in misery, poverty and rags, for the happiness of a Christian.

It was in this age of turmoil, disunion and strife that John Wickliffe, a man who opposed the monks and the church of Rome, was born. He preached and wrote against them, gaining a considerable following, called Wickliffites and Lollards. These latter were terribly used by the inquisition, but succeeded in spreading discord and disunion among the Roman Catholics, thus preparing the minds of the people for the days of reformation that were speedily to follow. John Wickliffe was a noble and bold man, of good intent, and was the first great reformer. He died peaceably, but his memory and opinions were condemned by a solemn decree, and about thirteen years after his death, his bones were dug up, and all that remained of poor Wickliffe was publicly burned.

The Lollards, as a sect, were very charitably disposed toward the sick and the afflicted. In consequence of this the mendicant friars were jealous, and persecuted the Lollards to the extent almost of extermination, because through them they lost much of their popularity.

The Flagellants, a sect who believed in obtaining remission of sin by the whipping of the body and that baptism of water was not necessary, but that a baptism of blood was the only effectual remedy for sin, flourished in this century.

The Dancers also flourished for a season. They were a sect, who, like the Dervisher, would dance themselves into insensibility, believing that this exercise was acceptable to God, and that they thus could obtain forgiveness of sin. How sad was the condition of man in this age, many of them undoubtedly were possessed of Devils.

Mosheim says: "All those who are acquainted with the history of these times must acknowledge that religion, whether as taught in the schools, or inculcated upon the people as the rule of their conduct, was so extremely adulterated and deformed, that there was not a single branch of the Christian doctrine, which retained the least trace of its primitive lustre and beauty."

The century was remarkable for its production from the region of mystery, of great and bold spirits, heralds of the great reform that God had in view, that man's agency might not be lost. These noble men had been held in reserve to come forth in this "Dark Age," when the children of men, in ignorance and superstition were grovelling in abject terror of the feet of a despotic, intolerent church. They came as the heralds of liberty to re-instate man's agency, and that he might have the liberty of conscience to worship God as he saw fit.

One of these prominent characters was John Wickliffe, born in the year 1324, in Yorkshire, England, and died in the year 1384 of paralysis. He translated the Bible and instilled much truth into the minds of the people, was condemned by the Roman church as a heretic and sentenced to be burned. He received protection, however, through his friends, the

Duke of Lancaster, and Lord Piercy, and died a natural death.

John Huss also came in this age, being born in the year 1369, in Bohemia. He imbibed the same spirit as Wickliffe, and was a great admirer of that man. Contemporaneous with Huss came Jerome of Prague. These men fathered the reformation, planting the seed of revolt, which took root and flourished into a great tree, spreading its branches throughout all civilized nations, under the caption of sectarianism. It is represented today by upwards of 150,000,000 followers.

The reforms which commenced in this century have been felt in the gradual enlightenment of man from that period, to the present time, and the ultimate outcome will be shown, when the earth receives its Paradiscal Glory, and knowledge covers the earth, as the waters cover the mighty deep. The spirit of reform is shown in the poet, the inventor, the mechanic, the artist and the printer, and appears to come like rays of light, beaming forth, irradiating and filling the susceptible soul with light and truth. The sensitive genius, reformer or impressionist, as you will, grasp the inspiration—thus a reform.

Many have thought the work of Wickliffe, Huss, Jerome, Zwingli, Calvin, Luther, Melancthon, Cranmer, Wesley and others, was not a work of reform, but was rather of a revolutionary nature. It is true that no immediate good arose from their endeavors, but we can see that the gradual growth of civilization which came out of their rebellious opposition to the great intolerant church of Rome, has spread the grand principles for which Angels fought—liberty, truth and freedom.

(To Be Continued.)

Articles of Condolence.

Sparta, Tenn., March 14, 1900.

Editor Southern Star.

Dear Brother—We inclose you a copy of articles of condolence to the parents and friends of Elder Peck, and would be much pleased if you would give space for same in the Star. We remain, with best wishes,

Elders Middle Tennessee Conference.
Per J. U. Allred.

Articles of Condolence to the Relatives and friends of our beloved brother, Elder Bryan W. Peck:

Whereas, Our beloved brother in the Gospel of Jesus Christ, Elder B. W. Peck, one of the most faithful workers among the noble band of missionaries in the Middle Tennessee Conference, has been called to lay down his life in the field while faithfully engaged in the work of the Master; and,

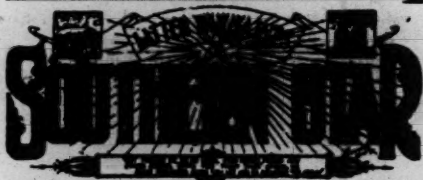
Whereas, Our Heavenly Father, in His infinite wisdom, has called our beloved brother to the great beyond, thus for a short season separating him from his loving parents and friends; therefore, be it

Resolved, That we, the undersigned, in behalf of the Elders of the Middle Tennessee Conference, hereby express our heartfelt sympathy to the bereaved, trusting our love and prayers may comfort them in their hour of trial.

Resolved, That a copy of these articles be sent to the parents and printed in the Southern Star.

J. Urban Allred, President.
John Reeve.
Emery Barrus.

"Don't get stuck up. Remember there are others just as insignificant as you are."



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SATURDAY, MARCH 24, 1900.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

Elders who have not yet had their Orson Pratt's Works will be doing a favor by sending to the office for the same. There are quite a number who have not received their Missionary Hymn Books, and we will be pleased to hear from them also.

The Gospel of Salvation, known to the world as "Mormonism," is not the handiwork of fallible man. It was not conjectured in the minds of men, neither was it formulated in the councils of poor, weak, erring mortals. It comes a direct revelation from the realms of glory. God is its Eternal Father; Jesus Christ its immaculate Savior, and Heaven its holy place of birth. In the blest abode of our Eternal Parents, it was born, nursed and cradled, and from that righteous habitation it has been sent forth in these latter days to be preached in all the world for a witness unto all men.

MARTYRDOM VS. SUICIDE.

Many noble martyrs have been called upon to lay down their lives for the cause of truth, in different dispensations and on divers occasions, and it is truly stated that "the blood of the martyrs is the seed of the church."

We point with pride at the record of noble men who have sacrificed their lives in this dispensation, for the cause of Jesus. Especially at Joseph and Hyrum, murdered in cold blood at Carthage, Ill.; David Patton and hundreds who lost their lives in the persecutions in Missouri and Illinois. In recent years we point with pride at Elders Gibbs, Berry and Standing, as among that noble band, whose blood calls for redress before the throne of God; also many of our gallant boys who withstand the sneers and scoffs of a cold world. Some being whipped, scourged and shot to death, for the cause of truth and the testimony of Jesus. We feel proud of our record in the past, and willing, if need be, to sustain the Gospel of Jesus Christ with our lives, laying all upon the altar, that the cause of our Master may advance. But there is a tendency on the part of some of our Elders to act indiscreetly and unwisely in the care of their physical tabernacles. Some of them, on returning from a two years' mission, are physical wrecks and prematurely old men, on account of injudicious care of their bodies. This imprudence in many cases bringing on disease and sickness, which occasionally terminates fatally. These noble men, rather than give up the fight when sick, would prefer dying in the harness. In many cases their integrity and courage are admirable, and they are true martyrs, but in some cases we are afraid that the lack of judgment and discretion displayed by some of our Elders is accounted as folly in the sight of God.

Elders when coming here from the mountains are generally robust and strong, full of vigor, with fine physical tabernacles. In many places in the South the air is impregnated with bacteria and malarious germs which tear and break down the strongest constitutions. The change of food, water, environments, from a high to a low climate, many times works a sore trial on our Elders, and they consequently get sick. Some will linger sick week after week, and month after month, fasting, praying and working until nature can stand it no longer. They will finally get released, feeling that perhaps they are lacking in faith, and have not been a success. When they get home their health may be such that they are beyond recuperation, broken down old men. Their friends (?) may treat them slightly, because they have not been able to stay in the missionary field two years. In consequence of this vituperation and scandal heaped upon these men by those that should be their consolers, many of these noble boys would rather die in the field than go home to be branded as cowards. They will linger as martyrs, with a wrong conception of their calling, and occasionally will die in the harness.

God through His inspired servants called Elders in the vineyard, who are supposed to be physically, intellectually, financially and spiritually qualified. In some cases the Elders enter the missionary field apparently lacking in some of these qualities, and they at once will study and apply their minds to strengthen themselves wherein they are weak, usually succeeding in brightening up and in many instances filling grand and noble missions. Some work so hard in the

cause of the Master that they undermine their health, taking longer walks than their strength will allow, or perhaps their companion will urge them on, so that they will perform labors more than their physical natures are capable of enduring. This, in connection with their diet and mode of living, breaks down their health. A law of nature, which is a law of God, has been violated and the penalty must follow.

Our Elders generally try to be strict observers of the word of wisdom and will refrain from tea, coffee, tobacco and other evils, at the same time they will violate some natural law of God with impunity, feeling justified, and then will fast and pray for God's healing influence, disregarding that true axiom "prevention is better than cure."

Many times sickness can be avoided by a little judicious care in keeping the body clean and its various functions working with regularity, also in exercising wisdom as to diet. When an Elder overloads his stomach, overtaxes his strength by walking too far, has a dirty body, or neglects the most ordinary requirements of nature, he breaks the word of wisdom and a law of God, and consequently gets sick, sometimes dies, and passes off prematurely as a martyr for his religion. God, who exacts a penalty for all His broken laws, may regard it almost as suicide.

We would not advocate an Elder going home upon the slightest symptom of disease or sickness, but we certainly wish our Elders to act with wisdom and discretion.

God will certainly call us to account for the way many of us treat our bodies, and instead of receiving a martyr's crown, we are apt to be punished for our indiscretion and folly.

We think our training Elders many times are at fault; they will sometimes overtax a new Elder to find out if he is a good walker, and they may otherwise dishearten him, when discretion and encouragement would buoy up and enlighten the new experience.

Rev. Sheldon claims he has tried to conduct a newspaper as Jesus would. Tried is the only fulfillment of his desires, for the scheme has been a failure. The reverend gentleman may have been sincere in his views; yet he, in the first place, made a mistake by claiming to know how Jesus would run a paper. Inasmuch as Brother Sheldon has not had a personal acquaintance with the Lord, and in the face of the fact that he, like all modern divines, do not believe in revelation, how did he know? Does the Bible teach one how to conduct a newspaper? If not, how did the gentleman know so much in that line? Is the paper to be free gratis, or a money grabbing scheme? Like all divines of today, Rev. Sheldon desires to show he is with the mass, by allowing an article to be published against the Mormons. This is but a testimony to the servants of God, and fulfills the saying made by the Lord, "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for My sake."

With England at war with the South African Republics and all the other Christian nations preparing for war, Christian against Christian, will anyone contend that we are in a unity of the faith? The gifts and blessings that were in the primitive church were to remain until we come to a unity. Where are the gifts and blessings?

BLESSINGS FOLLOW OBEDIENCE.

People often wonder why the Latter-Day Saints have prospered so well, how they could transform a barren desert into a beautiful land, blossoming with flowers. All things work upon natural principles, and when we find a people prospering, as do God's people today, let us not say chance did it. A wise man, in building a house will lay the foundation strong and firm; using the best materials and labor to be had. God in His infinite wisdom, desiring to again establish His plan, chose the best workmen. Having designed the way, He chose His laborers and then gave instructions how to proceed. The foundation was laid broad and deep, cemented to the bed-work of revelation, bonded with truth, it will ever stand the beating of the rains of Satan's power. Most people are conversant with the persecutions that followed, the trying times which drew the line; showing who were for and who were against God. The exodus across the plains, driven to a barren waste, yet the solitary places and the wilderness were glad for them, and the desert did rejoice and blossom as a rose, and why might be asked, could a mere handful of people transfer a sagebrush wilderness into a land of beauty? Being the servants of a merciful Father, they kept the commandments of High Heaven. They forgot not to carry into the Lord's storehouse a tenth of their earnings. Tithing was then a commandment of God, today it is just as binding. Saints are promised, if they will pay their tithing, blessings will be poured down upon them; that there shall not be room to receive them. To those who love and obey, blessings have followed. Some are faithful, thus gaining great rewards; they have plenty, pay an honest tithe, and are happy. Some receive greater blessings than they can endure, for their good, and get proud. Forget to give honor to the Heavenly Father and give Him not His due. Like the parable told of the rich man, they take great ease, eat, drink and are merry. Finally their land gets poor, trees die and destitution holds sway.

While upon this subject no better proof of blessings following obedience can be given than the testimony of a Saint. We take liberty to insert this testimony which smacks with truthfulness.

Chattanooga, Tenn., March 14, 1900.

President Ben E. Rich, Dear Brother:

I have settled down to stay here a while longer, it may be for the best. As I have begun to pay tithing, things are looking more favorable for me. Persecution seems to be dying out, excepting the case of a few religious bigots. My testimony grows stronger daily and the Lord is blessing me for obeying the Gospel. All things look more lovely and the East Kentucky hills look more beautiful to me than ever before. The world is full of beauty when the heart is full of love. I can bear persecution better if one Baptist friend did say I ought to have three hickory withs worn out over me for talking of going to Utah. Enclosed find money for subscription for the Star. Your brother in the Gospel.

A. I. KIDD.

Monica, Lee county, Kentucky.

Ring Pharaoh Gave Joseph.

Preston Standard.

Prof. John Lansing, of New Brunswick, who has been spending the winter in this city, will leave soon for Colorado, where he expects to live for a considerable time for the benefit of his health. He is a very scholarly and accomplished gentleman, being a minister of the Dutch Reformed church. He was born in the city of Damascus, Palestine, in "the street which is called Straight,"

his father being a resident missionary there. Prof. Lansing for 13 years lived in Egypt and is the master of nine languages. He has many curious and valuable relics of Egypt, stones and jewels of the ancient Pharaohs. He has what is thought by the best Egyptologists to be the identical gold ring set with a stone, which Khab Nub, the Pharaoh, gave to Joseph when he made him prime minister over all Egypt, says an Atlantic City paper. It is a curious old jewel and was worn on the thumb. It was found at Memphis 15 or 20 years ago in the coffin of a mummy. He has a walking stone and many kinds of sacred beetles bearing carved inscriptions telling of the reign in which they were the official emblem. He has a silk crocheted cap which was taken from a mummy and is several thousand years old, rare amber beads, the precious images of cats and ancient symbols which have been unearthed in the land of the pyramids.

Education and Morals.

Deseret News.

Marion Crawford does not believe that the education of this advanced century has had the effect of elevating the moral standard of man. In this he takes issue with the many who see in increased knowledge the salvation of the race. The novelist finds that some of the most honest, moral, trustworthy and industrious people are found among those who can neither read nor write. On the other hand, he finds that the pursuit of knowledge is often merely for the material advancement it gives. Refinement is not sought. Teaching has too often been an aid to naturally evil propensities, giving them an opportunity for development they would otherwise not have had.

The view is certainly well taken. Some of the most notorious criminals have been "students" of sciences, and their knowledge has put them in a position to carry out ingenious plans, no ignorant criminals would have thought of.

Morality is not a matter of knowledge. A human being may be able to read the mysteries of nature in the heavens above and the earth below; he may have mastered the facts of history and the theories of philosophers from the beginning, and yet have no love at heart for truth and justice. Even the mere study of theology brings with it no power to do that which is good. The fact is that in most instances it is not on account of ignorance of that which is right that people go wrong, but on account of a failure to live up to the knowledge of right and wrong already obtained.

Morality is in the last instance a matter of training of the "heart," if that expression be permitted. It is independent of the intellectual development. When both are in harmony the human life will be as near the ideal as possible. When the intellect alone is developed, there is no safeguard against plunging into the lower depths of human depravity.

Educational methods may change and be improved, but if the aim is to combat sin in its various forms, the power of schools is not sufficient. For that purpose no means is adequate but the old-fashioned Gospel, the efficacy of the human race.

GOD'S LOVE.

Could we with ink the ocean fill,
Were all the earth of parchment made,
Were every single stick a quill,
And every man a scribe by trade,
To write the love of God above
Would drain the ocean dry,
Nor could the scroll contain the whole,
Though stretched from sky to sky.

—Selected.

Fretting is a constant confession of weakness. It says—"I want to, but I can't."

The silence often of pure innocence persuades, when speaking fails.—Shakespeare.

PRESIDENT FAIRCHILD'S TESTIMONY.

BY BEN L. RICH.

Strange isn't it that in this vaunted age of advancement, there should be manifested such ignorance, in the clerical profession, of things 'Mormon?' Ministers of the popular and worldly pulpit in Christendom, who, above all men, should know and speak the truth, whenever they try to account for the origin of the Book of Mormon, rehearse the long since exploded theory, that the plot and language of a story written by Solomon Spaulding in 1812 were stolen by Joseph Smith, who used, they affirm the gist or substance of this narrative in editing the Book of Mormon. Ignorance is an embarrassing quality, but when the narrowness of the ministerial order is taken into consideration, sorrow, more than indignation, is expressed for the mentally contracted condition of the bulk of self-styled disciples of the Lamb. For surely none would accuse our friends of the cloth of deception in their treatment of a cause so misrepresented as is Mormonism. It cannot be hypocrisy or intentionally unfair treatment on their part; because the untiring Elder from Zion has only known and circulated the facts of the discovery and whereabouts of the facts of the Spaulding story since 1885. But there is consolation in the promise that the time will come when truth will fill the earth even as the waters cover the deep. Probably not until then will the gospel of Christ be free from slander or be seen in its true light.

A noted divine's tirade on "Mormonism" in Ohio, caused the following communication to be written to the President of Oberlin College; and it is hoped that it may fall into the hands of earnest investigators who will look well into the two sides of the question in hand before passing judgment:

"Columbus, Feb. 6, 1900.

President James H. Fairchild, Oberlin College, Ohio:

My Dear Sir: You will, I trust, pardon the intrusion of a "Mormon" Elder.

I desire to hear from you, directly, whether or not the account published over your signature in the New York Observer is true, which credits you with saying that Mr. Rice and yourself, with others, made a comparison between the original manuscript of the Solomon Spaulding story, which is now in your college library, and the Book of Mormon, and that there could be detected no semblance either in general or in detail between the two works. If the above assertion is correct, you will do me a very great favor by indorsing this letter and mailing same to my address. If the rendition be not true, would like to obtain a brief explanation from an authoritative source. I will be truly very thankful for any information you may give me.

The veracity of your reported testimony referred to has been questioned, and I desire proof for the stand I have taken, hence this communication, which I pray you will not ignore. Yours very respectfully,

BEN L. RICH.

211 East Town St., Columbus, O.

The above letter was indorsed by the signature of Mr. Fairchild, with the following note from his daughter, by way of explanation:

"Oberlin, Feb. 12, 1900.

Dear Sir:

"My father's eyesight has failed him almost entirely so that he cannot even sign his name so that it can be read plainly. He tried to write his name at the bottom of your letter and says that your understanding of the case is correct.

"LUCY F. KENASTON."

ALBERMARLE MOBBING.

Thursday evening, March 15, at 4 o'clock, Elders William H. Jensen and William P. Jacobs entered the small city of Albermarle, N. C., for the purpose of getting their mail. As they approached the postoffice, some scoffs and slurs were hurled at them. After obtaining their mail the Elders started to leave the city, when some cowardly persons began to throw rocks. Thinking to get redress in the laws of the country, the court house was entered. Having enquired for the sheriff, and being informed he was out of town, they were then invited by a lawyer into his office. After a short conversation upon the gospel, the Elders left, but were surprised to find the hall crowded with a threatening lot of people.

The sheriff's son acted in his father's absence, but when appealed to by the Elders, refused them protection, even being implicated in the lawless acts. Upon stepping out into the hall the Elders were immediately surrounded by the hard-hearted and unchristianized crowd. Some went up stairs and when the Elders passed the windows, amid yells and jeers, a suffed scare-crow was thrown upon them. The ones below seized the dirty form, hammering their victims of injustice, on the heads. After suffering this abuse and having traveled about one hundred yards, they were halted, by the leaders, who were leading merchants of the city; men who claimed to be Christians. We are not heathens, was the cry, we are enlightened Christians; we have ministers, and now you get out of here. At this moment a man with sleeves rolled up and hands covered with paint, stepped forward, rubbing the color upon the faces of God's servants. Out of this crowd of hundreds, but one had stamina enough to lift a voice in defense of justice. A woman was that person who cried out, Stop that! you have gone far enough. The demand had the desired effect and the Elders left town. Being informed that a mob was following them, they took to the woods, making their way through a dense forest. The night was dark, rainy and cold, but the Elders put their trust in God and finally after a walk of eight miles, arrived at the house of a friend, who cared for their wants.

Such are the facts concerning the treatment of two humble men. When we see how God's anointed are treated today, does not it remind one of the trials and persecutions heaped upon Christ and his followers? When our Lord came upon the earth Satan waged war against Him, and His righteous course, filling the minds of mankind with hatred, strife and murder. Although the gospel was taken from the earth some years after the crucifixion of Christ, yet the adversary continued his work of destruction.

The very same wicked design filled the hearts of the cowards at Albermarle, when they attacked the Elders as was manifest in the days of Christ. For shame, when men, claiming to be Christians, boasting of American liberty, will pounce upon defenseless men, like a pack of wolves. Those very brutes (they cannot be called men) will have to stand before the judgment seat and give an account of their evil deeds. Woe unto that city for this is the second time abuse has been heaped upon the Elders there. In August, 1892, Elders Winder and Bartholomew were rudely handled by people of the same stamp in the same city of Albermarle.

Evidently there are some people living who properly belong to the Dark Ages. But we feel to say with the mistreated brethren "Lord forgive them, for they

know not what they do." It may be more tolerable for Sodom and Gomorrah in the day of Judgment than for Albermarle, North Carolina.

Abstracts From Correspondence.

Wainsville, Ind.

Editor Southern Star.

I am a little Latter-day Saint girl of 11 years. I have been deaf in my left ear all my life; I don't think I ever did hear well with it. On the 2d of February last I was instantly cured by the power of God, through the laying on of hands and anointing with oil. Elders Gwindel and Larson were the instruments in the hands of God, and this is testimony to me that gifts and blessings follow those who believe.

Linnie Barnett.

Another Witness.

A testimony written to the Star by Miss Dora Hunnicutt, of Seneca, S. C.: Dear Editor.

As I have been a reader of this most interesting paper for more than a year, I will be pleased to testify to the Christian influence of the Gospel as taught by the Elders of Israel. From a child I knew nothing of the Mormons, except when I was quite young I remember of some Elders visiting our home, and I was so young religion did not enter my mind. My brother, William J. Hunnicutt, left home about that time, going to Colorado, where he joined the Church of Jesus Christ of Latter-day Saints. He soon married a fair western girl and made his home in the west. Thirteen years passed, when he was called to fill a mission, and is now laboring in the South Carolina Conference. During the time my brother was away from home he sent us much church literature explaining the doctrines of Christ. I treated all reading matter sent me with profound indifference and became a member of the Baptist church when 13 years of age, and lived as true and pure as I could. I liked some principles, others I did not. I thought of joining the Methodist or Presbyterian church, but could not find in either the ideal Church of Jesus Christ. Last March, one year ago, my brother spent a few weeks with us at his old home. He taught me the principles of the Gospel, and I also began to read the literature he had sent. I accepted the truth and was baptized Aug. 27th, 1899, by my brother. I feel that all who live Godly in Christ Jesus will suffer persecution. I can rejoice that I heard the word of God by those who have authority to administer in the ordinances. I bear my testimony to the world that this is the word of God. If anyone will do the will of the Father they shall know of the doctrine.

Claro, S. C.

To The Southern Star.

Thinking that my testimony to the truthfulness of the gospel may lead others to the light, I take great pleasure in writing this to you. I was baptized in April, 1898, by Elder Nelson Cotton, whom I recognize as a servant of God. Although I have had many trials and temptations to withstand, it is a great joy to know I have the Lord to help me overcome them; and it only increases my faith and testimony in the same. I find great consolation in the words of the Savior: "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of Heaven." I am thankful to our Heavenly Father that I have been permitted to accept the gospel of Jesus Christ, and by the help of the Lord, I will remain faithful to the end. I know that Joseph

Smith was a prophet of God; that the gospel which is being taught by the Latter-day Saints is the true and only plan. I ask God to bless those who are striving to do His will, and desire an interest in the prayers of the Saints.

I am your sister in the cause of truth,
SARAH M. JOHNS.

Elders Banished from Denmark.

President Andreas Peterson writes from Copenhagen under date of March 3d, 1900, as follows:

"Elders Charles C. Ronnow and Thos. P. Jensen, who were laboring in Bornholm, had papers served on them to leave the Kingdom of Denmark at once, because they were American citizens and missionaries from Utah.

"They then applied to the American Minister for protection, as being American citizens. He at once stayed the execution of the decree, until some investigation was made. The Minister soon found out the main reasons, which were emigration from Denmark to Utah and polygamy, hence he advised us to state our views on these questions, which we did as follows:

"We, the undersigned missionaries of the Church of Jesus Christ of Latter-day Saints, hereby affirm that we have not been instructed or advised by the President of our Church, nor anyone else, to teach or encourage the practice of plural marriage, or polygamy; nor to teach or encourage the emigration from Denmark, or any other country, to the United States; neither have we advised or instructed those who labor with us or under our direction to teach or encourage polygamy or emigration, but to the contrary we are instructed and we do instruct those we labor with not to teach polygamy nor emigration, but to teach the people to live and abide by the Manifesto issued by President Wilford Woodruff, April, 1890, and also approved by his successor, President Lorenzo Snow; and to teach the people that they can live Christian lives in their own country as well as elsewhere. We further affirm that we have not at any time taught the people any other doctrine than that contained in Holy Writ.

Andreas Peterson, President of the Scandinavian Mission.

"Jacob Christensen, President of the Copenhagen Conference.

"Charles G. Ronnow, Thomas P. Jensen, A. J. Nielsen, Peter Hansen, Oluf Johnsen, C. J. Plowman, F. Christensen and A. H. Bergman, Traveling Missionaries.

"On the strength of this statement the American Minister demanded that the banishment be revoked, but yesterday the Minister wrote to Charles C. Ronnow as follows:

"I am in receipt of a note from the Minister of Foreign Affairs in which he informs me that the Minister of Justice does not find sufficient grounds for revoking the decree of banishment against you and Mr. Thomas P. Jensen.

"Respectfully yours,

"L. S. Swenson."

"I have had the privilege of interviewing the American Minister thrice, the last time today; he is a fine man, and I am satisfied that he has done all that he possibly could for us. He read to me the full statement from the Minister of Justice to him, in which he says that our points have been well considered and have modified his views in regard to us."

—Millennial Star.

The truest wisdom is a resolute determination.—Bonaparte.

PURE RELIGION.

BY ELDER J. S. SEARS.

The poet Burns has said "Religion, my honored friend, is surely a simple business, as it equally concerns the ignorant and the learned, the poor and the rich."

True, indeed, religion is a simple thing, so plain that a wayfaring man, though a fool, need not err therein, yet some will not sense its true meaning. James tells us that "Pure religion and undefiled before God and the Father is this, 'To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.'" Then religion implies that we must care for the fatherless and widows, in fact, to do good whenever opportunity presents itself.

Wealth today walks with head uplifted—proud and haughty—upon the path which Justice and Mercy should travel, but alas they are crowded from their true and rightful position, pushed aside into the gutter of worldly wickedness; to be trampled in the mire. Well might the inscription which graces the American coin be changed to "In thee we trust," instead of "In God we trust." Wealth possession produces pride which is not at all pleasing in the sight of the Heavenly Father. Glass distinction being produced by pride, has separated many who claim to be Christians from doing their duty unto their fellowmen. Go to a large city today and you will find people living within a short distance, yes, often beneath the very shadow of "Czar Wealth," who are actually starving. Men despondent and worn out by worry, because they cannot help those who are dependent upon them. Children sick and almost naked, crying to a helpless parent for bread, while hundreds are feasting in luxury. Perchance the never tiring mother, sick and unable for work, one of many, has worn blisters upon her fingers serving for a mere pittance to ward off the wolf "starvation." Rents to meet or be thrown upon the mercies of an unmerciful world, hopeless, despondent, to be pitied, are thousands of people today, cast down and bound by a proud people claiming to be Christians, who eat their luxurious food from golden spoons, surrounded by pomp and splendor, while thousands of honest in heart want for things to sustain life. How dare people say they believe in God and deny His inspired teachings to care for those in need?

If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? I John, 4:20.

'The poor ye have with ye always, to be sure, yet many are made poor on account of their own disobedience. He who deals with God with a slack hand shall be made poor, so reads the Sacred Book; for this very reason many today are made to suffer for lack of doing their duty. Others are poor because they would more gladly serve their Heavenly Father with mind, might and strength, devoting their time, talents and all to advance mankind, instead of trampling them beneath their feet and bowing down to worship money. Ever keeping in mind the words of Whittier, contained in "My Prayer."

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee;
Make my mortal dreams come true,
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated,

Until all things sweet and good
Seem my nature's habitude.

Often the cloak of religion is used to shield the evil deeds of men from mankind, yet God knows all things. Every sect, no matter how sincere or pure its motives, has within its fold commandment breakers. Yet we cannot condemn all because some are impure.

"Because one rose on a grand rose tree,
Has, by a canker foul, been blighted,
Will all the roses that on it we see
In their beautiful bloom be slighted?"

So numerous are the temptations offered to mankind, but a small portion keep themselves unspotted from the world. The Sabbath, designed as a day of rest, a day for the quintessence of noble thought and worship, is often rudely broken. How often is silence broken by the chattering of a fast-driven team, or the wild whirl of a gay party of fun seekers. None are so good but that a higher mark of perfection can be reached. To those who obey a great reward awaits them. Life is but short and every effort made to advance mankind is a step nearer God.

How long we live not years but actions tell,
That men live twice who live the first life well.

After the Mormons.

Another bill of unusual design has been introduced in the house. It is intended as a blow at the Mormons, but might apply to others, depending entirely upon who will construe the law. Below we give a copy, which reads as follows:

A BILL

To Prevent the Dissemination of Doctrines Contrary to the Bible.
Be it enacted by the general assembly of the state of South Carolina:

Section 1. That from and after the approval of this act, it shall be unlawful for any person or persons, sect or organization, to disseminate or propagate, either publicly or privately, orally or in writing or print, any religious system, creed or doctrine which does not originate in the Bible, or depend for its authority upon the Bible, as commonly understood in its essential doctrines, or which recognizes any other book as of equally divine authority with the Bible.

Sec. 2. That any person or persons found to be engaged in South Carolina, shall be guilty of a misdemeanor, and upon conviction, shall be punished as now provided by law for the punishment of persons convicted of vagrancy.

The committee did not approve of the bill in its original shape and recommended the following in its stead:

A BILL

To Declare Persons Engaging in Certain Practices Vagrants, and to Prescribe Punishment Therefor.

Be it enacted by the general assembly of the state of South Carolina:

Section 1. That from and after the approval of this act, it shall be unlawful for any person or persons (without occupation sufficient to yield him or her or them support other than teaching or teachings hereinafter mentioned) to disseminate or propagate anywhere in this state, publicly or privately, orally or by any writing or print, or otherwise, any teaching or teachings at variance with or contrary to good morals as recognized by the laws of this state. And any such person or persons be and hereby is or are, declared vagrants, and upon conviction before any court for competent jurisdiction, shall suffer the punishment now prescribed by law for persons convicted of vagrancy.

From this it appears that a man with enough to live on might go ahead disseminating any doctrine he pleased and he would not be molested. The main offense seems to be not taking up collections, but going about preaching "without scrip or purse."

The above is clipped from a South Carolina paper. Jesus said (Luke x): "After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself would come." Therefore, said He unto them, the harvest truly is great, but the la-

borers are few; pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest. Go your ways; behold! I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give; for the laborer is worthy of his hire."

Jesus would have a hard time of it if He were to visit South Carolina, traveling without purse or scrip, should the above bill become law.

The Richest Church in the World.

That church is the Established Church in England. Yet in that church are to be found the poorest and the worst paid and most starveling clergy in the world. There are 13,930 parochial benefices in England and Wales, the Guardian tells us. In the northern provinces there are 127 benefices under £100 a year, the average value of each being £85. In the southern province there are no fewer than 1,214 benefices under £100 a year. And bear in mind these are benefices, and on their income a minister has to support a wife and family, unless he has private means—that is, unless he works for the National Church at his own cost. If the Guardian would only tell us the financial status of the unbeneficed clergy, of the curates, the figures would be painfully interesting. It is a disgrace to any church and a libel on Christianity to see great prelates and ecclesiastical dignitaries rolling in wealth and pomp, while the men who do the rough work are starving in want. That is not the fraternity of Christ nor the morality of His Gospel. It is the cunning and the covetousness of a world that is avaricious. "Sell all you have and give to the poor" parson ought to be preached to the titled and untitled ecclesiastics who are drawing huge salaries while their brethren are hungering for food. The man of the world is shocked at these things, and more shocked when appeals are made to him to redress them.—Catholic Times.

THE DEAD.

Brother E. N. Osborn, of Owl Hollow, Franklin county, Tennessee, has received from the great Master of heaven and earth an honorable release from labors here; he succumbed to the summons of death at his home March 2d, 1900—the cause of his demise being a severe attack of pneumonia fever. Brother Osborn was an energetic worker; a loving husband; a dutiful father, and a true Latter-day Saint. He leaves a wife and four children to mourn his loss—the two youngest now lying in a critical condition, afflicted with the same disease which caused their father's death. In the departure of Brother Osborn from this mortal sphere, the family have lost a faithful head, the community a worthy citizen, and the Elders a staunch, true friend; however, we have this consolation, "We shall meet beyond the river, where the surges cease to roll."

The prayers of all Israel are earnestly desired in behalf of the sorrowing wife and the afflicted children.

Better be despaired for too anxious apprehension than ruined by too confident security.—Burke.